

the NATIVE VOICE

OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

VOL. VII. No. 5

VANCOUVER, B.C., MAY, 1953

PRICE 10 CENTS

SITTING BULL REBURIED IN SOUTH DAKOTA

Mobridge, S.D., April 9.—South Dakota Indians who raided North Dakota to disinter the body of Sitting Bull and bring it here for reburial, stood guard over the Sioux chief's remains—just in case.

But the only signs that war drums were rumbling in North Dakota were threats of legal action. And anyone who tries to get the body back will have quite a chore.

The South Dakotans buried the bones of the old Indian in a grave partially filled with wet concrete, covered the coffin with heavy metal sheeting and then poured in some more concrete. Then they covered the grave with a heavy stone marker.

Sitting Bull's remains were dug up in a blinding snowstorm at dawn April 8 at Fort Yates, N.D., by a party of 13 persons from South Dakota, led by Clarence Grey Eagle, an elderly Sioux.

The bold action climaxed a running feud between the two states. North Dakota Gov. Norman Brundage called the action "an underhanded deal all the way through" and ordered an investigation by the state attorney-general.

State historian Russell Reid protested that North Dakota had held Sitting Bull in honored esteem ever since his burial at Fort Yates in 1890. South Dakota, on the other hand, considers Sitting Bull "just a medicine man" and "not a very important Indian," Reid said.

Grey Eagle, who claims he was with Sitting Bull when the chief was killed by police, said no laws were broken because both Fort Yates grave and the new site are on a single federal Indian reservation, which the South Dakotans never left.

He said he had a telegram from the department of the interior in Washington, approving the move.

Charles Spencer, superintendent of the Standing Rock reservation, said the Indians acted on the authority of the telegram. But he said the federal government did not specifically authorize the action.

FIRST SCALP AT 14

Sitting Bull, the Sioux warrior who gained his first scalp at 14, was responsible for strained relations between the U.S. and the then infant Dominion of Canada. After a life of raiding frontier posts, and carrying on a running war against the Crows, Sitting Bull found himself the object of a campaign by the U.S. army when he refused to enter an Indian reservation in 1876.

In the advance guard of the huge army moving against Sitting Bull was the veteran general George A.

Custer, a product of West Point and the Indian wars.

Custer, hearing reports of "a small force" of Indians in his path, divided his party in three and moved forth to reconnoitre with a force of 264 men. The small force turned out to be Sitting Bull's full Indian band of warriors and the Custer force was annihilated at the Little Big Horn in 1876.

Stung with the defeat suffered by Custer, U.S. forces under General Miles attacked the Indian band and routed them. Sitting Bull and some of his warriors fled to Canada.

CAUSED APPREHENSION

The presence of the famed warrior in Canada caused great apprehension. Here was the force that had humbled Custer, now grown to about 5,000, including wives and children, and to guard them in Canada's West were only 214 members of the Royal North West Mounted Police.

The Sioux Indians told the Mounties who visited their camp they had left the "country of the long knives" behind them and sought refuge of the Great White Mother (Queen Victoria).

The granting to Sitting Bull and his warriors of protection by the Queen stopped any possible attacks by the U.S. army that was just across the border in Dakota. But in four years most of Sitting Bull's chiefs deserted and roamed back to the U.S.

Under prodding from the Mounties, Sitting Bull himself rode dejectedly south and surrendered at Fort Buford in 1881. But unrest among Indians, due to the taking away of their land and the nearing extinction of buffalo herds, increased and rumors of an Indian Messiah circulated.

Alarmed, a U.S. police and army force surprised and arrested the logical Messiah—Sitting Bull—despite their promise of amnesty. The great warrior was killed Dec. 15, 1890, in a futile raid on the army post by his followers who sought to free him.

VIED WITH BUFFALO BILL

Sitting Bull, one of the great products of the west, vied with Buffalo Bill, the great hunter of the plains, in capturing the imagination of his generation and generations to come. Although the two great fighters never apparently met in combat, they once posed for a picture.

Despite his warlike career, Sitting Bull was known as a peacemaker among the tribes but he was greatest as a "sacred dreamer." While his warriors wiped out Gen. Custer's force, Sitting Bull was "making medicine" on a mound

—Continued on Page 8



—Photo by D. F. Barry—Toronto Star.

SITTING BULL, great Sioux warrior, who withheld the U.S. army, was moved by Indians from his North Dakota grave to a new burial plot in South Dakota.

Native Brotherhood Convention Reports

—See Pages 2 and 3

Klawack News

By CHIEF PAUL COOKE

A telegram has been received by the people of Klawack to the effect that the local lay worker for the Klawack Presbyterian Church was ordained. His name is Arthur A. Johnson, or shall we say Reverend Johnson. Mr. and Mrs. Johnson are away to the Presbytery Conference at Kluckwan, Alaska, representing Klawack.

It is a gain for our Native Indians of North America that Johnson has acquired the status of Reverend. Since the Johnson arrived in Klawack two years ago they have been busy people doing Christian work and creating Christian fellowship, and they are well liked here at Klawack. Aside from doing the work pertaining to their office, he is a choir director and Mrs. Johnson his pianist.

During the last Native Brotherhood convention held at Hoonah, Alaska, Johnson and his wife represented Klawack as delegates. It was through his efforts that the Alaska Native Brotherhood acknowledged Chief Paul Cooke as associate editor of The Native Voice. In other words, Reverend Johnson stands ready to help our Native people.

Space permitting, full coverage of the Alaska Native Brotherhood convention will appear in The Native Voice in the near future.

Brotherhood Decides Salmon Price Policy

A decision was passed at a closed session of the 23rd Native Brotherhood Convention in Hazelton after hearing speakers from the Fisheries Association of B.C. and the United Fishermen and Allied Workers Union that the Brotherhood "... negotiate with all parties concerned on salmon prices only."

Since that time, meetings have been held between the Native Brotherhood, the Vessel Owners and the Union with the Fisheries Association and to presstime, prices offered by companies for the 1953 salmon season are sockeye, 19 cents; coho, 13 cents; pink, 6½ cents, and summer chums, five cents per pound.

Prices asked by the fishermen are sockeye, 25 cents (same as last year); coho, 14 cents (one cent more than in '52); pinks 8½ cents (½ cent more than last year); summer chums, 7½ cents per pound (1½ cents over 1952 price).

Representing the Native Brotherhood at negotiation meetings so far have been president William Scow and legislative committee member Guy Williams.

At the Convention, delegates heard Ritchie Nelson of Nelson Bros. Fisheries speak on the market problems facing the fishing industry and the competition domestically from other food products.

Mr. Nelson said the policy of the Association was "... to make a reasonable profit and pay the highest possible price to the fishermen."

Homer Stevens, secretary of the United Fishermen and Allied Workers Union presented a written

statement advocating united bargaining for salmon prices by both the Union and the Brotherhood. He said that people in Great Britain, New Zealand, Australia, and South Africa want Canadian canned salmon and efforts must be made by the government to provide free movement of this product to these countries.

Many other important matters were considered at the Convention and those not covered in this issue will be dealt with next month.

Wo-ya-la Notes

Dear Mrs Hurley:

You were kind enough to express interest in the Wo-ya-lo Notes put out by us here at Bella Bella.

They came into being a year and a half ago partly because we needed a projector for the Church and partly because we thought our Coast work needed a little of this type of advertising.

They have been very well received and we have had to have a second printing of 1600 boxes. We have bought our projector, also a film strip projector and are now working on the idea of new lights for the church. The projectors are used both in the church and hospital and bring much instruction and enjoyment in both places.

Because the original money was not entirely donated, we have to ask for the 3 per cent tax, but apart from that they sell for \$1 a box and can be had by sending a card to me here if you should wish more.

The word Wo-ya-la is the name the late Chief Moody gave to Dr. Darby.

Thank you for your interest. I



FRANK CALDER

Sitting MLA for Atlin and again a candidate in the June 9 election.

Kitty Green Weds Dave Carpenter

Kitty Green, secretary of the Native Sisterhood of B.C., was quietly married at Bella Bella to Dave Carpenter, brother of Richard Carpenter, owner of the seiner "Chamiss Bay."

The Native Voice extends to both Kitty and Dave sincere wishes for every happiness in their married life.

hope you arrived home safely from the convention. I brought back a miserable cold which I am just now recovering from. I think that was the experience of quite a few more, too.

Sincerely,
Edna M. Darby.

Publisher's Note: This beautiful notepaper depicting scenes from the Bella Bella Native people may be obtained by writing to Edna Darby, care of The Native Voice, at 325 Standard Building, Vancouver, B.C. They cost \$1 per box.

SPACE IS AT A PREMIUM

The Native Voice regrets very much that it has been forced to omit several important items from this month's issue, notably, the story of Tecumseh and the War of 1812, a report from Massett, stories by Big White Owl, eastern associate editor and several other important items of interest.

Those materials omitted in May will appear in our June issue.

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Indians Protest Income Tax Levy

HAZELTON—The legal battle for B.C. Indians exemption from income tax will probably begin before the end of the month, Dr. P. R. Kelly, head of the legislative committee of the Native Brotherhood, announced at its 23rd annual convention.

Dr. Kelly said the brotherhood is prepared to carry the battle to the Supreme Court, supported by donations from more than 1000 Pacific Coast natives.

First round in this taxation battle, whose decision will affect Canada's 120,000 natives and all Eskimos, will begin in Court of the Exchequer, Dr. Kelly, United church minister from Nanaimo, declared.

Hundreds of Indians have been penalized already this year for failing to file income tax returns and scores are carrying writs promising quick punishment if returns are not made immediately, delegates said.

B.C. Indians pay millions of income tax dollars annually, Dr. Kelly claimed. He mentioned one small coastal town which paid \$200,000 in one year.

The general principles on which the Native Indians of B.C. base their legal case against being forced to pay income tax were outlined.

The idea is abroad, he said, that the Indian claims too many exemptions. The question is asked, "How can a man claim the right of

citizenship and yet avoid the responsibility of taxation?"

Dr. Kelly pointed out that the Indians were guaranteed their aboriginal rights in 1763 by a proclamation of King George which is now included in the BNA Act.

In 1867, the Dominion of Canada came into being. In 1871, British Columbia became a province. Article 13 of the terms of Union stated B.C. would set aside lands for the benefit of the Indians and would follow a policy as liberal as the policy of the colonial government.

From time immemorial, Indians were free from taxation, and that right has never been abrogated.

"The Indian is still not a citizen in this land," Dr. Kelly declared. "True, the Indian has the vote in the provincial election but the Indian has no vote in the federal election. He therefore lacks the primary right of citizenship."

The only way he can get the federal vote, the speaker stated, is by signing away his rights and exemptions on the reserve.

Other people come from foreign

lands and after only a short period get full rights but the Indian is still denied his primary rights.

He Had No Chart For Massett

NEW HAZELTON.—An Indian delegate to the Native Brotherhood convention tickled a dinner meeting of the convention with a story of one of the first missionaries to the north country.

"Two of my people accompanied the first missionary on his boat when he sailed into Massett on the Queen Charlotte Islands," he said. "The missionary's boat foundered on the rocks."

One of the two Indian passengers turned to the other and said: "Joe, this preacher claims he can show us the way to heaven."

"He can't even show us the way to Massett," answered his friend.

absolute disgrace" at the Native Brotherhood's convention meeting.

Harold Sinclair, Skeena district vice-president of the brotherhood, was voicing bitter protest at the present restrictions upon the Indians' right to hunt game for food.

"In time of need the reserve Indian may shoot a bull moose, but not a cow," he complained.

LEAVE MEAT TO ROT

"Yet in the fall we see these great white sportsmen hunters from the United States shoot bull moose and take the horns and leave the meat to rot in the woods. I think it's an absolute disgrace."

W. A. H. Gill, northern Interior game department superintendent, admitted he "had to go along some of the way" on the complaint against game meat spoiling.

"It's the same as the coffee bean story," he told his people. "You don't know how to handle it yet."

White hunters who seek big game only for trophies were called "an CAN'T HANDLE IT

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CHIEF WILLIAM SCOW
Native Brotherhood President.

Chief Scow Away To Coronation

Chief Scow is leaving for the Coronation May 2, representing the Native Brotherhood of B.C.

The Native leader will bear with him an Indian-cured spring salmon as a gift from his people, as well as a number of other gifts. He will convey to Her Majesty the loyalty and good wishes of the Natives of British Columbia.

A seat has been arranged for him in Westminster Abbey and Chief Scow will do several radio broadcasts while in the Old Country and in New York. Before he leaves Glasgow on June 17 he will visit the grave of Captain Vancouver.

A big dinner was given him in Vancouver by many notables when he received many expressions for a "bon voyage."

Prior to leaving, Chief Scow paid visits to Shaughnessy Hospital and the Children's Hospital attired in full native regalia.

Much credit for this successful event is due to the efforts of Guy Williams and Tom Howarth on behalf of the Brotherhood president. All his host of friends wish Chief Scow a most successful journey and pleasant stay in England during this memorable occasion.

Beer Bad Business

An elder chief warned young Indians of British Columbia that beer, like coffee beans, can be bad business for the red man.

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Apologies to Mr. Morrison

May 19, 1953

Mr. Frank Morrison
 2341 Marine Drive West Vancouver, B.C.

Dear Mr. Morrison:

Your letter arrived today and my deepest apologies for allowing that article to get in *The Native Voice*.

I had to leave for the Convention up North and I asked particularly to have something put in about the play, *Tzinquaw*, which we all loved and enjoyed so much. My set-up man said he had an article which he had taken from the Province and I said, "I have not time to write it as I am leaving Town, see that it gets in". If I had read that article before printing it, as I should have done, it would not have gone into the paper.

The writer of the article that appeared in *The Native Voice* knows nothing about Indians and from what I am told is comparatively a new comer to this country.

I am sorry that I should have done this to you, whom I deeply admire for having accomplished something that has never been done before, that is, dramatize an old Indian Legend bringing out all the beauty and soul, the music is exquisite. This has upset me more than I can tell you but you must realize that anybody that tries to be a friend and help Indians and loves them as much as you and I do has to run the gauntlet of jealous vindictive criticism.

When I started "*The Native Voice*" I was attacked from all sides, and I am still attacked.

I am going to put an apology in the paper saying that I do not agree with Dr. Ida Halpern and I am going to apologize for the article having been printed in "*The Native Voice*", without my having read it first (if I had it would never have gone in). A man who has sacrificed as much as you have to produce something beautiful should not be crucified. Too few people are given the great privilege of producing something beautiful as you have done.

My deepest apologies,

Yours very sincerely,
 MAISIE HURLEY, Publisher.

Folklore of the Far West

"*Folklore of the Far West*" by Dr. Alice Ravenhill, Founder and President Emeritus, B. C. Indian Arts and Welfare Society.
 Apply: Book Secretary, B.C. Indian Arts and Welfare Society; c/o Provincial Museum, Victoria, B.C. 85 pages, Price \$1.00.

Reviewed by Joanna R. Wright.

Most of us are familiar from childhood with the legends and myths, cherished by peoples of other lands, which have awakened the inspiration of musicians, writers and artists to the enrichment of culture throughout the ages. Who has not heard of St. George and the mythical dragon, of the little people of Ireland, of Prometheus and the stolen fire, and of the exploits of heroes of many nations?

As I read through the pages of "*Folklore of the Far West*", it was with delight, and I must admit a certain degree of shame at my ignorance, that I discovered the wealth of historic legends, customs and traditions which are to be found in our own land by studying the culture of the native Indians of Canada. For indeed, these peoples, divorced from the influence of the white races, had evolved their own way of life long before the first Norsemen sailed westward from their shores to settle on this continent.

In "*Folklore of the Far West*" you will find a collection of tales, handed down by word of mouth through many generations of native storytellers, which will take you back into the mists of time, though many will have a familiar theme. Would you know the story of the little dwarfs told by the Carrier Indians, of the theft of fire by a Nootkan, of the village of ghosts related by the Kwakiutl natives, or of how tobacco came to the Hyda Indians of the Queen Charlotte Islands? Here is a book which will add enchantment to your thoughts as you linger by the moonlit waves on a remote shore and ponder the stories of the Killer Whale; or listen for the wings of the mythical Thunderbird as a storm whips the treetops of a lonely forest.

It has often been said that Canada must develop her own individual

culture and tradition. What better then, that she should preserve and integrate into her national structure the folklore of the first inhabitants of this land, whose native beliefs and customs equal in romance and colour the historic and legendary background of many peoples of the world.

Dr. Alice Ravenhill is well known to many, through the pages of her autobiography "*An Educational Pioneer*", as one whose long life of service has been dedicated to educational enlightenment. Since coming to the West Coast of Canada at the beginning of the century, Dr. Ravenhill's particular study and interest has been centred on the native art and welfare of the Indians of this Province. In 1938, at the request of the Provincial Department of Education, she compiled the first official handbook on the native tribes of B.C., and in 1944 she traced an outline of Indian arts and crafts in "*A Corner Stone of Canadian Culture*". "*Folklore of the Far West*" is a worthy successor to these books, and should be read by all who wish to preserve, and take pride in the aboriginal culture and traditions of Western Canada.

Convention Conclusion

P.O. Box 823
 Prince George, B.C.
 May 9th, 1953

Dear Maisie:

I thought you might like to know how the convention ended. So I will do my best to give you the details. In the afternoon when the business session was over, I was called to the platform by Mr. Caleb Williams. He asked all the people in the Hall to rise and stand. Then he announced he was going to make me an honorary member of the Native Brotherhood of B.C., for my "splendid help" I had rendered them. I felt very much honored.

I promised to be loyal faithful and true to the cause of the Brotherhood. And at all times willing to do what I could to help in any way.

In the evening they had the farewell banquet given by the Kitshon people assisted by the other villages. There were many speakers thanking those who had come and all those who had rendered great service to the Native Brotherhood.

Dan Cramer of Alert Bay spoke of the great help you had been to them and your paper "*The Native Voice*" had done so much to help them. Then I was asked to speak. I told them how sorry you were that you could not have remained to the finish.

I knew your heart was with them and that they always knew where to find you if they were in any trouble. This brought a great applause. They wished me to thank you, and they were glad to have a friend like you. I was sorry you were not present as they had you down as one of the speakers.

Then Chief Donald Mowatt danced the welcome dance which gives peace and friendship to all. He looked very wonderful in his gorgeous headdress and Chilkat blanket.

I enjoyed the whole thing very much.

MRS. CONSTANCE COX.

One of Greatest Conventions

Maisie A. Hurley, publisher of *The Native Voice*, deeply regrets that owing to urgent business, she was recalled to Vancouver and as a result was unable to attend the lovely banquet given by our hosts at Hazelton.

She wishes to thank Mr. Paul Mason from Kitkatla for the wonderful tribute paid to *The Native Voice*.

She also wishes to thank the Sisterhood of Old Hazelton and adjoining villages for their wonderful hospitality. Mrs. Hurley thoroughly enjoyed herself renewing acquaintances with many old friends.

She would like to compliment the Native Sisterhood on their color scheme in the table decorations and the delightful dinners served at the banquets.

Everyone left with the feeling of having attended one of the greatest conventions in the history of the Brotherhood.

There were many distinguished guests at the Convention, among them Dr. Darby, beloved physician and his wife, both of whom have helped the Natives over many years.

The Provincial government was represented by Minister of Labor Lyle Wicks accompanied by Mr. Shelford, MLA for Omineca. Mr. Shelford's efforts on behalf of Native rights are greatly appreciated. He spoke on trap lines, recently damaged and in some cases destroyed by floods caused by Alcan. Mr. Shelford is a true friend of the Indians.

Frank Calder attended the Convention. He has always fought for his people. We hope these two men are again successful in their respective constituencies because of their past good record on behalf of our Native Canadians.

We hope to have additional news of the Convention for our next issue.

Island Natives Plan June Fete

A two-day Indian festival, which they hope will become bigger each year, is being planned by Indians of southern Vancouver Island. The festival may be held this year during the first week in June, and may be tied in with general coronation celebrations.

"We'll be starting from scratch this year," said Chief Percy Ross of the Songhees band.

"Prizes for the events will probably have to come out of gate receipts," he said. "But we hope to expand the festival each year and make it a really big event."

Plans so far call for Indian canoe races, log-birling, presentation of the Indian operetta "Tzinquaw," and displays of Indian arts and crafts.

Visitors to the festival, which will be held on the beach of the Songhees reservation, will find barbecue salmon and dried clams ready to eat, as well as the white man's fiesta food—hot-dogs.

Ontario Studies Indian Legislation

TORONTO—(BUP)—A select committee of the Ontario Legislature considered proposals that any Indian should be allowed to vote and drink on an equal basis with a white man.

D. M. MacKay, federal director of Indian affairs, said Indians should be permitted to buy liquor because they can always find a willing bootlegger anyhow. He said there was no noticeable increase in drunkenness when British Columbia threw its beer parlors and veterans' clubs open to Indians two years ago.

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NEWS FROM ALBERNI

By JOY CLUTESI

An Easter service of more than ordinary interest was held in the Upper Reserve Church on Sunday evening. The building was filled to capacity by an enthusiastic congregation.

Mrs. George Clutesi played the organ for the hymns and a special selection (23rd Psalm) by four of the Sunday school girls.

A pantomime of "The Old Rugged Cross" was rendered by Doreen Shewish, Bonnie Clutesi, Erma Gallic, Joy Clutesi and Winona Brown under the direction of Mrs. Clutesi. As the words were sung by Mrs. Chief Shewish, Mrs. Gallic, Miss Shirley Jones and Miss Edith Tonchee, the white-robed girls pointed out the Crucifixion scene depicted in a splendid painting by George Clutesi.

Rev. C. G. McKenzie spoke of the need to have an active group of Christians in the community to express in it the power of the Resurrection life and called upon the people to offer themselves as the first members of a church here.

Twenty-eight responded, led by the Chief and his wife. Mr. George Clutesi was elected an elder. Chief Adam Shewish, James Gallic Sr. and Eric Sayeres were elected stewards, and Mrs. Shewish was elected head of the women's organization.

Plans were made to hold a Communion on Sunday evening, April 12th. This church also conducts Sunday school each Sunday at 2 p.m. and a Young People's group on Thursdays at 7:30 p.m.

The meeting closed with all members joining hands in a circle that included Mr. and Mrs. McKenzie and Miss Middleton while they

sang "Blessed Be the Tie that Binds."

On April 17, representing Canada, we danced in the Rotary's Folk Festival in the high school auditorium. There was a big crowd there and we were given 25 minutes.

Our first number was the Welcome Dance with 10 young girls sitting a semi-circle and the mothers standing behind. We even had an imitation bonfire in the middle. When the curtain draws, we all gradually stand while singing.

Then there was the hummingbird dance by Pearl Brown, which is very fast. She whirls about just like the real hummingbird.

Next was the Paddle Song, which we love to do. Ten girls all have paddles and go through the motion of paddling while singing and circle the stage. Next was the war dance by the young boys and a little boy of 15 months all dressed in the Klakatut costumes. The little boy stole the show in this one. He danced right in the middle of the stage.

Then there was our sea serpent dance (Hinkets), danced by Erma Gallic and Joy Clutesi, a very nice, slow but graceful, dance. In this dance we wore the headdress which was presented to us during Christ-

mas by Mr. James Gallic.

The Chief's dance came next, and finally the farewell dance in which the whole cast took part. Everything went well and we enjoyed doing the dances very much.

Only one thing went wrong—they forgot to give us a bouquet on the stage like they did to the other nationalities.

On Sunday, April 26, we had Miss Little of Ahousat visit our church. She played the organ for us during the service. She had been to Nanaimo to attend her daughter Hannah's marriage to Dick White. We hope they have a happy marriage.

Jesus the Light of the World

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PR-2

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A Bella Coola Invasion

By ANDY SCHOONER, Bella Coola, B.C.

In the dim past, the native war canoes ranged up and down the C. coast, often striking terror into the hearts of the inhabitants of the coastal villages. There was seldom time to make preparations to meet these invaders.

Bella Coola recently was the scene of two invasions during the Easter season. High-powered seine boats took the place of the war canoes and the first one to land at Bella Coola on April 2 was the "Chamiss Bay," under Captain Richard Carpenter.

Among the 42 aboard his ship was the famous leader of his well-trained warriors, William Robinson.

Twenty-nine strong and well equipped they came ashore, but they were met by a strong force of Bella Coolans who were well prepared for this invasion and gave the invaders a very warm welcome. However, it was quite evident from the start, that such a strong and well-equipped force coming about 100 miles across the waters were filled with such enthusiasm which always ensures victory, and so they did—they won every heart! It would take too much space to go into all the details which won them this complete victory. However their weapons were not the old or new weapons of carnal warfare, but spiritual mainly in song.

Their repertoire was very extensive and seemed inexhaustible. Good Friday Morning Service in Emmanuel Church will never be forgotten, it was a Communion service in which Whites and Natives mingled freely, the outstanding offering was "The Hallelujah chorus" by Handel, but there were solos, duets, quartettes. Mr. Louis Hall, the organist, sang "The Prodigal Son," Mrs. Violet Neasloss, "I Don't Know Why"; Basil Robinson, "Saved by Grace."

In the evening on that same day, Nooalk Hall was filled from 7:30 until 10:30 p.m. A pageant of the cross and many musical numbers filled the evening. Wm. Robinson gave the morning message and Tommy Brown the evening Message.

Saturday was spent in sightseeing and in preparation for Easter Sunday. Early Easter Sunday morning at 6 o'clock the people gathered outside in front of Nooalk Hall. It was a cloudy and cool morning, the snow-capped mountains so near had most of their peaks covered with low-hanging clouds. There was no promise of my sun.

However, there was sunlight in the hearts of the assembled. Soon the choir led in these early morning devotions, Wm. Freeman with his saxaphone giving the proper scale. Then there was a reading of Scripture telling of the rising of our Saviour. This was followed by prayer and then the whole company started singing.

It being a bit chilly, a march through the village and townsite began, Rev. L. Schuetze and Wm. Robinson leading the marching song. Over 20 hymns were sung, and every once in a while a stop was made and a short talk given by someone of the group.

Second stop was made in front of Pat Schooner's house and, lo and behold, he who had been seriously ill for almost a year and suffered the amputation of part of one leg during that illness, stood in front of his open door that early morning. It was a heart-throbbing sight. Then a beautiful thing happened.

A break in the clouds occurred and the mountain range across the valley was bathed in golden sunlight. The promise of a new and glorious day made us all think of the promise to all who believe in the Son of God's rising of a new and endless life.

There were well over a hundred in that Easter Sunday morning sunrise march and none who participated in it will ever forget it.

After one hour, the crowd dispersed, only to meet again in McKenzie Church, where the McKenzie choir and the Klemto choir brought messages in song. Rev. Schuetze gave the Easter message.

At 2 p.m., trucks and cars were loading for the trip to Hagensborg, and there at Augsburg Church the Augsburg All-Men's Choir and the

Klemto Choir brought many more messages in song. Mr. Talbert Braccini brought the message.

In the evening at 7:30 there gathered the greatest crowd ever seen. As one said, "Never have I seen this hall filled like this." An estimated 500 were there.

The combined choirs alone numbered over 100. The Junior choir in their new white gowns, 32 strong, not only looked splendid, but under the leadership of Miss S. Schmidt surprised everyone with their excellent singing. The altos were considered outstanding. The mass choir sang the opening and closing numbers in great style. The local Young People's Union gave a short play, "Easter Morn." Klemto C.G.I.T. took part, too.

"The Heavens Are Telling," by

Haydn, sung by the Klemto choir was well executed under Wm. Robinson's baton. It was a glorious evening.

And all this while another invasion took place and many of these latter invaders were seen among the crowd. These were the young men who wanted to test their skill in a basketball tournament. They came from Bella Bella with two teams, intermediate and senior, from Klemto intermediates, and from Ocean Falls intermediates. Bella Bella took both cups, the senior and the intermediate, the latter not before a sharp tussle with the Klemto intermediates who beat them the first game, to everyone's surprise.

Ocean Falls intermediates won the consolation cup.

But the greatest impression made upon the local people for their good sportsmanship were the Klemto intermediates. Although they did not take home the cup, they left

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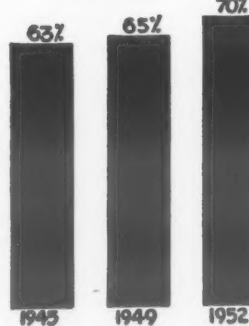


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B. C. FEDERATION OF TRADE & INDUSTRY

CAPILANO NEWS

By BARBARA CHARLIE

Here we are for the first time with news of the Capilano and North Vancouver Reserves on the North Shore.

Under the affiliation of the Squamish Auxiliary and Goodwill Club, a rummage sale was held March 15. There was a good turnout, making it a complete success. Proceeds of this rummage sale are to go to the welfare of the people.

A dance was held April 18th in Forbes Hall, North Vancouver. Good luck to the Auxiliary and Goodwill Club which sponsored it.

The Capilano Indians extend their sympathy to Johnny Gonzales on the loss of his wife.

The month old son of Mr. and Mrs. Willard Joseph was baptized Willard Joseph Junior by Father Morris on April 12th in St. Paul's Church.

David X. Jacobs, son of Henry Jacobs of Capilano, was named "Buckskin Boy of 1953." Congratulations, Dave, and keep up the good work.

Efforts are being made by the building committee for the completion of new houses and roads on the reserve. A new road has been put on the Reserve in North Vancouver. If you ever go to the reserve in Capilano, you'll see many new houses, too. The committee is certainly doing good work. Keep it up!

A Bella Coola Invasion

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behind a lot of goodwill and admiration.

As one old Bella Coola basketball player remarked, "I have never seen a team that played so well in every way. No matter what happened, they always smiled. There was never a complaint from their side."

And so the invasion is over, but never forgotten. About 100 visitors taken into the homes of our people and cared for in every way is in itself not a small part of the miracle of this great invasion.

And then the final parting. The Klemtu choir assembled on the afterdeck of the "Chamiss Bay," the lines were cast off and, as the good ship gathered speed, there floated across the waters the voices blended in wonderful harmony. The last distinguishable words were "God bless you." And soon our friends were out of sight, but never out of our hearts and memories.

SITTING BULL

(Continued from Page 1)

near the battle site. There never was, he related later, any doubt of outcome of the battle with the U.S. troops.

With Sitting Bull's death, insurrections against the U.S. government came to an end—less than 63 years ago.

According to legend, Col. William Frederick Cody the fabulous "Buffalo Bill" of the western plains, was baptized in the Church of England at Dixie, 14 miles west of Tooro.

Historians are inclined to believe the great Indian fighter was born in Iowa. But it is known that his father, Isaac Cody, was baptized at Dixie in 1812 and that his grandfather, Phillip, was well known in the district as keeper of the village inn.

LOG CHURCH IN 1808

The original Anglican Church at Dixie was built in 1808. It was a small, log structure, the pews and pulpit hewn by axe. A larger church built in 1874 was destroyed by fire 29 years ago and replaced by the present structure.

It was this first log church that Phillip Cody helped to build. It served many denominations in the

pioneer settlement and its services were conducted by traveling missionaries. In 1813, Are bishop Ian Strachan held baptism services in the church.

Buffalo Bill first rode to fame a pony express rider in 1860, and cavalry scout in the U.S. Civil War. During construction of the Union Pacific railway, he contracted to supply the labor gangs with meat. In 18 months he is said to have killed 4,300 buffalo, a feat which earned him the name of "Buffalo Bill."

He acted as a military scout in the Sioux war of 1876 and served in the Indian wars of 1890-91. Late he organized his Wild West show and toured the U.S. and Europe. A generation of old-timers can still recall the military bearing and spiked gray beard of the pioneer hero.

—Toronto Star

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